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Citizens' Councils of America

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DECEMBER

Five letters—NAACP

The outstanding proponent of the amalgamation of the races in America is the NAACP—National Association for the Advancement of Colored People—with headquarters in Chicago, Illinois and with branches in almost every community throughout America. In the course of posting *Digest* readers, frequent reference will, of necessity, be made to this organization. Following the accepted pattern of periodicals, the reference will usually be by the abbreviated form, to wit, NAACP. The import of these 5 letters is strong, and symbolic to those who follow their line—these 5 letters glare forth in the same light as did the swastika symbolize Nazism; or as the hammer & sickle represents Communism. These 5 letters, and their sinister implication, must be imprinted in the mind and remain ever present until the Constitution of the United States is no longer assaulted and ravished by political purpose, and until all question of enforced integration is dispelled.

Sacrilege
Has its Reward

Proponents of the integration of races have long been freely interspersing action with religion—calling on ministers of God to align with groups such as the National Association for the Advancement of Colored People and loudly preach that “segregation is against the word of God.” Every minister has a responsibility for his acts—and every congregation has a responsibility in the condoning and encouraging his acts. Each Negro minister, or white minister with radical designs, who merely points at the Bible and generalizes with the comment “segregation is against the word of God” is practicing sacrilege. One who listens with condonance is equally guilty of sacrilege. Would that these ministers could open the Bible and read from the scripture “segregation is against the word of God,” or could open their Bible and quote any verse of the scripture which, in any interpretation, could even slightly bear the same meaning. In fact, many of these so-called ‘ministers’ come by their title through most dubious channels. (This statement may be very clearly illustrated by reference to our exhibit on page 3 of this edition—there we find an illiterate share-cropper yesterday clarified as “The Rev.” today by the NAACP—with the motive that anybody tagged with that title will have blind following on any word he is instructed by a pressure group to deliver to gullible listeners.) To counter such false teaching, such sacrilege, the true ministers of God, those who know His scriptures . . . have but little effort in opening the scripture and reading word for word that which is set forth therein. Because the subject is so clearly defined, there has been little occasion in past for the average minister to dwell on such matter before his congregations. However, in light of such sacrilege being mouthed by those who profess to be “men of God,” many ministers have been compelled to speak and place emphasis on just what the Bible does say about segregation of the races of the world. In quoting direct scriptures, they obviously do so with sanction, in that the reading of the scripture is the preaching of the word, of the truth. And, we might say that he is merely “setting the record straight.” In the beginning, God populated the earth by sending forth to very specific sections (continents) the three distinct species of man, namely: *Homo Caucasius* (the white man); *Homo Mongoloides* (the yellow man); and *Homo Africanus* (the Negro). Further, these races were unequivocally marked by color, bone structure, characteristics and language, the blood toned to the climate, and et cetera; each to his habitat. And to further prevent their integration, gave unto them many languages, even within the boundaries of their respective continents. In dealing with such technicalities, one might realize that the American Indian was quite content with his forest and plain and buffalo; God provided well for him. And he was extremely unhappy when the Mayflower hove over the horizon. Of course, the ‘American’ of today is proud

(continued on page 2)

Two Digest Features . . . Forceful Purpose -

and Printing Magic

Southern Digest makes its debut in an extremely critical period—context of editions will dwell on the preservation of the American way of life, i.e., the principle of segregation of races and the protection of our Constitution. It is deemed highly important that one know something of what goes on ‘across the fence’—this idea applies as one coach finds reason to scout another football team, or as a nation maintains an intelligence service. Printing Magic—By employment of offset printing the Digest will enjoy unusual latitude, most particularly in highly effective reproduction of photographs and matter having been previously

printed. This, of necessity, will give you a format appearing as a ‘scrapbook’, but we are confident you will recognize the value of this form of “Printing Magic.” Our reference library subscribes to papers nation-wide. What do they say? Or, in a calculating question, what propaganda are they plying to gain sympathizers

and supporters of their camp? Printing Magic will aid in giving you streams of shocking answers! Rather than simply say, “that paper said such and such,” we give you the photo reproduction of exactly how it appeared in print (with due credit to source). An example would be found at the bottom of this page—we not

only feel that you are interested in what is said . . . but how it is said; in this example, the item being in a box, in boldface type, and on page 1 of the duly credited source. Interesting, is it not? To underscore such personalized items, the “Editor’s Round Up” will doubtless have much running comment—see page 3.

Know the opponent!
Lest he destroy
Your way of life . . .

SOUTHERN DIGEST

Spokesman for those
Fighting to protect
Your way of life . . .

VOL. 1, NO. 1

DECEMBER, 1955

20¢ PER COPY

RACIAL INTEGRATION BY COURT DECREE

ADDRESS BY JUDGE L. H. PEREZ
to
Young Men's Business Club in New Orleans, La., Dec. 29, 1954

In discussing the subject of racial segregation in this country and particularly in the South, the only sensible and practical approach must be objective and not merely critical from a standpoint of one's personal opinion.

We should consider what the attempted abolition of segregation, or integration of the races by court order actually means.

Segregation of the races is bound with deep-rooted tradition and social customs and with basic liberties and freedom of choice, which are stronger and more deep-seated in the hearts of men than a changed interpretation of law resulting from a flagrant usurpation of power, which is contrary to our American constitutional system of government.

A proper approach to the subject necessarily requires consideration of the legal background which bears upon the racial question.

The United States Supreme Court had occasion to pass upon the objects and purposes of the FOURTEENTH AMENDMENT with regard to the separation of the races under State laws in several cases prior to the decision of May 17, 1954.

On May 18, 1896, the court, in considering the segregation statute of the State of Louisiana, with only Justice Harlan dissenting, held:

“The object of the amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political, equality, or a commingling of the two races upon terms unsatisfactory to either. Laws permitting, and even requiring their separation in places where they are liable to be brought into contact do not necessarily imply the inferiority of either race to the other, and have been generally, if not universally, recognized as within the competency of the state legislature in the exercise of its police power. The most common instance of this is connected with the establishment of separate schools for white and colored children, which have been held to be a valid exercise of the legislative power even by courts of states where the political rights of the colored race have been longest and most earnestly enforced.”

It was in that case that Justice Harlan dissented and made the statement that, “Our Constitution is color blind.”

The same Justice Harlan, however, as the organ of a unanimous court in 1899, held that segregated schools provided by the State of Georgia was not a denial of the equal protection of the laws guaranteed by the Fourteenth Amendment, and said:

“* * * the education of the people in schools maintained by state taxation is a matter belonging to the respective states, and any interference on the part of Federal authority with the management of such schools cannot be justified except in the case of a clear and unmistakable disregard of rights secured by the supreme law of the land.”

And again and again the same court has held in 1927, in 1938, and twice in 1948, that:

“The right and power of the state to regulate the method of providing for the education of its youth at public expense is clear.”

and

“The state has sought to fulfill that obligation by furnishing equal facilities in separate schools, a method the validity of which has been sustained by our decisions.”

And again the same principle of law was affirmed twice in 1950 by the same court with eight of the same nine Justices of the Supreme Court who rendered the May 17th decision.

A rule of law since the earliest days of our constitutional form of government has been, as held by Chief Justice Marshall for a unanimous court in 1803, that:

“A regular course of decision on the text of the law constitutes a rule of construction by which the text is to be applied to all similar cases.”

By the regular course of decision on the text of the Fourteenth Amendment by the numerous United States Supreme Court decisions from 1896 to 1950, there was no prohibition in the Fourteenth Amendment which made it unlawful for state laws to provide segregated schools with equal facilities for the different races.

The Fourteenth Amendment was not changed by any later amendment by the methods provided for amending the Constitution. There is no law which gives the court the power to change or amend the Constitution, but, to the contrary, all the Judges were sworn to uphold the Constitution—not to change it.

As Judge Story's “Constitution,” so often referred to by the courts, said:

“The Constitution is not subject to such fluctuations. It is to have a fixed, uniform, permanent construction. It should be, so far as human infirmity will allow, not dependent upon the passion or parties of particular times, but the SAME

(continued on page 4—column 1)

Black Magic -
Billy Daniels,
Blonde Elope

The Old Black Magic proved to be as powerful as ever Tuesday when handsome singer Billy Daniels eloped to Mexico with blonde Montreal beauty Perry Cameron.

Billy's former marriage to Boston's Martha Braun rocked East Coast white society.

Daniels and Miss Cameron left by plane for El Paso and marriage in Mexico, friends reported.

Eastland Calls on South
to Combat Vicious Red
Propaganda Against States

United States Senator James O. Eastland (D.-Miss.) has advised the Southern states to establish a regional commission “to combat the rising crescendo of vicious propaganda against the South and its institutions.”

Much of this propaganda, he said, is inspired and financed by Communist-front and race-minded groups. He added that the Southern

states not only have an unchallengeable legal right, but a clearly defined constitutional duty, to use every available means to “counteract this attack and defend state sovereignty.” The proposed commission, financed by state and tax-exempt private funds, “would meet propaganda with truth; offset falsehood with fact.”

Senator Eastland charged that tremendous sums of money, much of it tax exempt, are being “thrown into a vast program of propaganda and outright falsehood to misrepresent Southern views and conditions in the South.”

Denied The Truth

“Millions of fair-minded Americans in other regions, denied access to the truth, are being hoodwinked, misled and deceived by this cunning program.”

The Senator declared that the cumulative effect is to undermine and destroy the sovereignty of the Southern states.

“And,” he warned, “when state sovereignty falls in the South, it automatically falls elsewhere.”

The negro is being used as a pawn by groups who desire to divide the people of this country and destroy the powers of the individual states so they can rule the nation through a strong central government which they can dominate, asserted the senator.

The attack upon the South therefore is in reality an attack upon state powers, and, finally upon the American system of government, he concluded.

INDIANAPOLIS ♦

AMERICAN LEGION

STRIKES AGAINST
NEGRO AGITATORS

J. Addington Wagner, national commander of the American Legion, has accused the Fund For the Republic of giving “comfort to the enemies of America.” Wagner charged in a November speech before the Indianapolis Chamber of Commerce that the department of internal revenue “...should study the activities of the fund and determine whether it qualifies for tax-exempt status.”

Wagner's statement followed in the wake of last week's gift by the Fund For the Republic of \$50,000 to the NAACP. The grant represented the largest contribution ever made by any source to the National Association for the Advancement of Colored People 'Legal Defense Fund—which has been spearheading court actions challenging the right of states to contest the intent and constitutionality of the various recent U. S. Supreme Court integration rulings.

The Fund for the Republic is an independent corporation, and was founded in 1952 “to promote the principles of the Constitution and the Declaration of Independence.” More than one-third of the Fund's grants so far have been to support activities combating racial segregation. They are known to have contributed to such organizations as the American Friends Service Committee, and a Chicago Inter-racial Council concerned with mitigating the

(continued on page 2)

Federation For
Constitutional Government
Prominent Citizens of Ten States
Organized--To Cooperate With and
Assist Existing Patriotic Groups

John U. Barr, of New Orleans, today announced that leading citizens from 10 Southern States had agreed to become an Advisory Committee for a proposed nationwide organization dedicated to promote Constitutional Government, including the preservation of the independence of the Legislative, Executive, and Judicial Departments; the preservation of the sovereign rights of the several states, and the preservation of individual liberties, guaranteed by the Federal Constitution and to secure the nomination of candidates for office who subscribe to these principles, to resist the nomination of leftist candidates for President and Vice President and other offices, and oppose the adoption of Socialistic platforms; to seek in every honorable and legitimate way to prohibit the practice and to counteract the effects and consequences of executive agreements or orders, and of decisions of the Federal Courts and the United States Supreme Court which have wrongfully abrogated, modified, or amended the provisions of the United States Constitution.

Chairman Barr explained that the proposed organization would be called “The Federation for Constitutional Government,” and that the group's determination to organize was brought about by a public plea made late in 1954 by Senator James O. Eastland, of Mississippi, who at that time called for the formation of a national organization “not controlled by fawning politicians . . . to fight all conscienceless pressure groups.”

NAACP Will Set
Back Progress of
Negroes—Preaus

LIVINGSTON, Nov. 19 — Governorial candidate Fred Preaus told a Sixth District rally here today that the only results of NAACP interference in the segregation dispute will be to “set back the progress of Negroes in Louisiana and in the South.”

Preaus told Sixth District supporters gathered at the Livingston Parish Fairgrounds that he wanted to make crystal clear his position on segregation, which he said he considers the most important of all issues confronting the state.

“I wish to take this opportunity to state emphatically that if I am elected governor segregation in our public schools and in all places of our social life will be maintained.

“The question facing us now

is how far will we be forced to go to keep our way of life in Louisiana. I say this is a problem because we will not and cannot be forced to integrate our schools, parks and other public services now rendered by state and local governments. The very most that the federal government can do is to shut down the public operation of these institutions. If this happens, we all know the Negroes of our state will be the principal sufferers.

“Let this be a stern warning to the NAACP and to all of the other foreign agitators seeking to upset the peace and goodwill now existing between the white and colored people of our great state. I say to the NAACP your efforts are doomed to defeat. You know and we know that there will be no integration of the races in Louisiana. The only results of your vicious and unlawful activities will be to set back the progress of the Negroes in our state and in the South as a whole, to replace a goodwill between the races with hatred and

An Interim Executive Committee, consisting of Hon. Walter C. Givhan, Safford, Alabama; Hon. Joe C. Jenkins, Gainesville, Florida; Hon. Hugh G. Grant, Augusta, Georgia; John U. Barr, New Orleans, Louisiana; W. M. Shaw, Homer, Louisiana; Robert B. Patterson, Winona, Mississippi; Hon. John W. Clark, Greensboro, North Carolina; Farley Smith, Lynch

(continued on page 2)

Send Troops to Miss.,
Chicago NAACP Urges

CHICAGO—A demand that Washington send Federal troops into Mississippi to occupy the state until Negroes are assured their rights was issued last week at a special meeting of the executive committee of the Chicago NAACP.

The resolution passed with a view to stemming the terror that has already taken the lives of 14-year-old Emmett Till and two other Negroes in Mississippi further called for:

1. Suspension of Mississippi's representation in the U. S. Congress and suspension of its state and local governments;
2. Appointment of a Federal administrator for Mississippi;
3. A thorough investigation by a Congressional committee “of the causes and results of abrogations of citizens' rights in violation of the Constitution” in Mississippi; and
4. Continuance of Federal occupation and administration of Mississippi until “it becomes the judgment of Congress” that democracy will be practiced in Mississippi.

From page 1—Los Angeles (Negro) Eagle—11-3-55

Study
this
'demand'
carefully
...
it was
directed
against
not ONE
State —
but ALL
States
that do
not give
way to
NAACP
policies!

Louisiana Citizens Council

PLAQUEMINES PARISH

Goaded by a communication of the Archbishop Joseph F. Rummel which was read to the congregations of Our Lady of Perpetual Help of Belle Chasse and the chapel in Myrtle Grove (Louisiana) Sunday, November 6, 1955 in which parishioners were again chastised for their disapproval of a negro priest appointed to their churches, and then ordered to kneel as a body and offer prayers of reparation, the Catholics in the Belle Chasse, Jesuit Bend and Myrtle Grove areas called a citizens meeting and formed the Citizens' Council of Plaquemines Parish for the purpose of combating any move toward racial integration in their area.

So aroused were the parishioners, that within less than 24 hours, over 250 citizens of the area had signed a petition protesting the appointment of a negro priest as an assistant pastor, in the belief that it would be a step toward racial integration—and, by a fairly accurate count, over 200 attended the meeting held at the fire house in Belle Chasse.

Joseph S. Sendker presided at the meeting and headed the panel discussion which included B. J. Perez, Anthony Badalamenti, C. R. Barrois and Arthur S. Bergeron, the five men who had had an audience with the Archbishop in October which had been arranged by Rev. Clement Meyer, pastor. Chairman Sendker explained that the meeting was a "family affair," called to let the people learn the facts and then to decide upon what to do about them.

The panel members were called upon to review the situation, starting from the time the request was made of the negro priest not to say mass at Jesuit Bend and the subsequent audience with Archbishop Rummel. Panelist Perez told how he (representing some of the people of the area) had approached the colored priest in a courteous and respectful manner and asked him not to assume his duties as assistant pastor until the appointment could be taken up by the parishioners with the pastor and the Archbishop.

This was confirmed by Chairman Sendker who told the group that during the audience with the Archbishop, that the Archbishop had told Panelist Perez that he was not reprimanding him for his manner with the colored priest, which he had been informed was courteous and gentlemanly, but that he was admonishing him for protesting that the colored priest say mass.

Both panelists Bergeron and Barrois told about the audience with the Archbishop. Panelist Barrois told how he had mentioned to the Archbishop that it was generally believed that the appointment was one of spite. Panelist Bergeron explained how he believed the appointment was an attempt to "change our way of life and the things we believe in."

Chairman Sendker said that as far as he was concerned that he had believed the audience with the Archbishop had settled the whole affair. "We didn't want a negro priest appointed as an assistant to our churches. The Archbishop told us he didn't have a white priest available—so, he said he would close up Jesuit Bend and reduce the number of masses in our other churches. This he did. The people didn't complain and not until the letter was read at the Sunday masses did we realize it was regarded as an unfinished issue," he said. The letter called for a meeting at Our Lady of Perpetual Help of the parishioners for Wednesday night so that the parishioners could be urged to accept any priest of the Archbishop's choosing, regardless of race.

The group agreed that since their signatures on the petition expressed their attitude toward the appointment of a negro priest to their churches, that the meeting would serve no purpose, consequently it was decided that the meeting should go unattended.

The group then passed a resolution expressing appreciation to Rev. Father Clement Meyer for his interest in and efforts toward assuring their welfare and spiritual happiness, and pledged their efforts toward making his pastorate a fruitful and happy one. A committee was appointed to present the resolution to Father Meyer. It also explained why the parishioners would not attend the church meeting and that no personal affront was intended.

It was reported Thursday that three people showed up for the church meeting Wednesday night and that as a result no meeting was held.

"We have nothing against the negro priest, ipso facto," Chairman Sendker said. "What we are against is the principle of an appointment of a negro priest as an assistant pastor," he explained. "A priest, like heads of all churches should and must assume active leadership in community affairs. He leads us. He guides and instructs our children. He visits our home. He is an intimate and loved member of our society. The relationship between a parishioner and a priest is even closer, because in the confessional the parishioner reveals his or her innermost thoughts and sins. We do not feel that we could accept a negro priest in this position. We believe it would be contrary to what we have been taught by our Catholic church, its organizations, our schools and our parents."

Chairman Sendker said that the efforts of the parishioners in the Belle Chasse, Jesuit Bend and Myrtle Grove areas, to maintain segregation is now being ballyhooed by Communist propaganda as a malicious, inhuman threat to the clergy.

He called for the formation of an organization to combat organized efforts that are trying to destroy our way of life. The meeting closed with nearly a hundred members joining the Plaquemines unit of the Citizens' Council.

(Reprinted from *The Plaquemines Gazette*, page 1, Nov. 12, 1955)

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WILL NOT BE REGULARLY AVAILABLE AT NEWS STANDS

LETTERS & OPINIONS

WANTED! EDITORIAL, NEWS, PHOTO CONTRIBUTIONS

To our fellow Americans:

This column will hereafter be 'exclusively' yours—but for our initial contact we take liberty to address a 'letter' to you . . .

A large number of organizations throughout the nation will contribute material, we are confident, with the view that certain key programs and/or ideas originating within their group should be made available to every other organization and individual who receives a copy of Southern Digest. The staff is pledged to constant contact for such valuable information to the common cause of freedom. And, *those organizations who do not maintain an official organ are invited to authorize the Southern Digest to serve as their official spokesman.*

The Southern Digest should reach every home, office and school in the country—for very obvious reason clarified within the columns of this paper. Circulation will be by individual subscription and by special arrangement with groups interested in quantity delivery for their membership and/or for community distribution. Also, we feel that every recipient of the Digest will be a sales representative of the Digest—encouraging its circulation to the widest circle at their command. As circulation expands, so will the Digest grow—to serve in its most effective manner possible.

We therefore invite contributions of subject matter in this light from every field of thought—sociological, economic, religious, legal. Space is dedicated to publication of "Letters to the Editor" and we anticipate much constructive material from the "man on the street" and the "housewife". Particularly, we invite contributions from the young people of our society.

To the newspaperman we comment that the procedure of reprinting material from his publication is predicated on our desire to expand the circle of his readers. This is to say, we are not relying on the next fellow to do most of our work. The advantage is applied in this pattern—we urge a weekly newspaper to editorialize his views on segregation for his paper, which might have a circulation of 5000 copies, all to subscribers within his area of 20-50 mile radius. The effectiveness of his views is expanded South-wide and nationwide when the Digest finds it possible to reproduce that editorial or letter on its pages—for our circulation is designed to give thorough coverage, reaching all leaders and officials of various civic organizations dedicated to working against the integration of the races, libraries, et cetera, in many instances bringing the views and wisdom into light by its very presence in a publication whose contents deal exclusively with a subject of paramount interest to every citizen.

YOU ARE EITHER FOR THE PRESERVATION
OF YOUR OWN RACE OR YOU ARE AGAINST IT.
THERE IS NO MIDDLE GROUND!

Do YOUR Part

CITIZENS ORGANIZE

Continued from Page 1

burg, South Carolina; L. V. Du Bose, Nashville, Tennessee; Hon. R. A. Stuart, Fort Worth, Texas, and R. B. Crawford, Farmville, Virginia, had named John U. Barr, of New Orleans, as their Chairman and he disclosed the identity and composition of the Advisory group as being the following:

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Mississippi Citizens Council

Complete Organization By Congressional Districts

During September, in a series of meetings by Congressional Districts held at Indianola, Starkville, Winona, Canton and Port Gibson, pursuant to a recommendation of the State Executive Committee, the organization of Councils by counties and districts was completed.

Reason for the series of meetings at this time was principally to enlarge representation on the State Executive Committee to include the many new counties which have organized during recent months and to take preliminary steps toward setting up district lines of responsibility. It is felt that this will materially strengthen and make more efficient various administrative procedures.

There was remarkable enthusiasm and determination shown at every district meeting, as indicated by the fact that every single organized county in Mississippi was represented by local chairman or alternates.

The meetings were conducted by Robert B. Patterson, Executive Secretary, and all followed a similar agenda as listed below:

1. Explanation of District Organization in each Congressional District.
2. Designation of County Chairman or Director from each county.
3. Election of State Executive Committeemen. (2 or 3 depending upon number of counties organized in each District.)
4. Election of District Chairman.
5. Reregistration of all county voters.
6. The absentee ballot.
7. Discussion of the District Legal Advisory Committee and District Information and Education Committee.
8. Membership.

Dad's Club Opposes Integration In The Catholic Schools

The members of the Dads' Club of the Holy Name of Jesus school in New Orleans went on record Monday night "strongly disapproving and opposing integration of white and negro children in the Catholic school any time in the foreseeable future."

Emile A. Wagner Jr., who submitted the resolution, said it passed by "an extremely large majority."

The group resolved:

"1. That the Dads' Club of the Holy Name of Jesus go on record as most strongly disapproving the integration of white and negro children in the Catholic schools throughout the archdiocese of New Orleans at any time in the foreseeable future.

"2. That this organization respectfully petitions . . . Archbishop Joseph Francis Rummel to defer the integration of white and negro children in Catholic schools for an indefinite period."

The resolution stated that integration "would be seriously harmful to the welfare of both the white and negro children."

It continued "It is self-evident that fraternization cannot be separated from education. The integration of white and negro students in the Catholic schools would bring about the fraternization of the white and Negro students, not only of the same sex, but of opposite sexes, a condition, particularly during adolescence, which this organization deems extremely imprudent and undesirable, and to be avoided at almost any cost."

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PREAUS

Continued from Page 1

suspicion and to provide the radical and communistic propaganda organs in the East with something else to whine about. "Yes, I am for segregation without any conditions or qualifications. If I am elected governor there shall be no intergration in our state."

AMER. LEGION

Continued from Page 1

acute racial tension which has developed in Chicago's Trumbull Housing project. The purpose to which the NAACP is dedicated is well known, and, in the light of the grant, is endorsed by the Fund For the Republic.

Wagner, as national commander, appeared before the Chamber of Commerce group as the official spokesman for the American Legion's membership.

YOUR TOWN ♦♦♦

december...

Continued from Page 1

of the Mayflower and the events that followed in the wake of that ship—but the original American Indian wasn't, and said so in no uncertain terms, defending his God-assigned land almost to the last man.

In dealing with such technicalities, one might realize that the African Negro was quite content with his jungle and plain and bountiful game; God provided well for him. And he was extremely unhappy when the yankee slave-runner ships came over his horizon. Not one African Negro elected to leave his God-assigned land via that route. And, if the means had been available immediately upon his arrival in the Red-White land he would have taken leave directly back to his native, God-assigned land.

And in Africa, just as the Red man found settlers on hand, so have the Africans seen migrants flood their land. And even today, yes, today he is fighting integration—and would be extremely happy if the Frenchman would leave Morocco, if the Briton would clear out of Kenya, if the Dutchman would get out of South Africa. Yes, he is unhappy . . . because the principle of the thing is adverse to the intent of God.

The white Southerner has been closer to the problem of this displaced race than anyone and subsequently he understands and tries to conscientiously help the Negro of America in ways which will make his lot in an alien land reasonably satisfactory. No Southerner of today condones what the yankee slave-runners, in their greed, did; in fact, most of them wish these forefathers would have desisted from this act responsible for the masses of Negroes living among them today. Of course, again, there are a few Indians left who look at the white man in the same light, wishing that great-grandfather Chief so-so would have been more successful in his campaigns.

A few years ago someone said "equip each with a pick & shovel and ship 'em back to Africa." That wasn't a very practical solution. A few weeks ago, NAACP leaders in the East were starting fund raising campaigns to supply a bus ticket to each and every Negro living in the South, to get them all up into Eastern states—that wasn't a very practical suggestion either. In fact, that was a political maneuver if ever one was marked. The reasoning of those leaders is that the more Negroes they can transplant into their strongholds of Chicago, and New York and Los Angeles, the more votes they can control—the word *control* is employed in that a Negro in that area votes the NAACP ticket or else! He has no freedom of thought; NAACP thinks for him. Just as they bilk ministers by persuading them to 'point' at the Bible and suggest that words are therein which are not—which is sacrilege in its clearest form.

No, the Southern white does not advocate shipping the Southern black man anywhere. He contributes all humanly possible to their welfare today. And will live in harmony with them, and minimize their problems where possible.

But the Southern white man, too, is a God-fearing type . . . and while some men may be answering to the Maker for the sin of slaverunning and transplanting of a race to a foreign soil, the point at issue today is that the people of the South today do not want to also have to answer to the Maker for "complete" integration of two races which the scriptures clearly forbids.

And, the God-fearing white and the God-fearing black who permits his minister to stand in the pulpit and practice irreverence toward that which is regarded as sacred—the Bible—brands himself blasphemous. Yes, neighbor, as Noah Webster defines it, blasphemy is the irreverent reference to holy things—sacrilege is the desecrating that which is sacred. The Bible is a holy thing, and is sacred—he who cannot open its cover and read direct to oneself or a congregation will have his reward.

Defend Segregation!

Join

The Organization
of Your Choice

TODAY

EDITOR'S ROUNDUP

Volume 1, No. 1 . . . and we're extremely proud of it! A 'first issue' is always the hardest (according to some folks). Of course, in a 'first issue' one finds the fruit of creative thinking and planning on just how to make a new project worthwhile to the public. We believe our format 'makes the grade'—we'll know this for a certainty when your subscriptions come to us in the next mail!

Careful groundwork has been effected to assure you that Digest is here to stay—discussions with prominent pro-segregation leaders regarding the merit of this publication have been effected and daily contacts in this strain are being maintained; the contents of this issue attest the keen interest being given to assure success.

We are absorbing the heavy cost of giving widest possible distribution and introduction of Digest to assure the early completion of Subscription Quota. We speak of 'subscription' in that this will represent the major source of income to support the Digest, in that advertising is not necessarily desirable in this instance—we've one item, one thought, one thing to 'sell'—words! which will be instrumental in guiding all of us through this crisis, until the malignancy gnawing at our social structure is erased. We want every column inch to delve into the aspects of one subject—segregation vs. integration, and those matters related to this principle. Yes, ads could 'carry the load' but we are confident beyond question that you will support Digest for what it represents and brings to you and your family and your way of life. We are confident you will appreciate and prefer Digest in its present form—sans advertising matter.

"Supreme Court Brainwashed" . . . "No Precedent Except in Russia" "The Modern Authorities" . . . "Myrdal's American Dilemma" . . . "Myrdal's Contempt for U. S. Constitution" . . . "The Cooperative Social Experts" . . . shocking! true! in January's Digest.

Southern Gentlemen

This organization, with headquarters in Baton Rouge, La., recently made wide distribution of reprints of the front page of the official organ of the National Citizens Protective Association, St. Louis, Missouri—devoted to reports on the Falstaff Brewing Company supporting of "Anti-White Drive" in giving \$500 to become a Life Member of the National Association for the Advancement of Colored People! Digest is collecting complete data on this one for January—must reading! . . . and Editor's Round Up is wondering . . . what brand will you 'order up' next time???

① We assigned the 'number one' to singer Billy Daniels because for a certainty this episode, spectacle, and mongrelization, takes 1st prize! We go to bended knee—before our white reader and colored reader alike—and beg that you see this for exactly what it is!

While proponents of integration are listing this reason and that reason why the peaceful way of life should be disrupted by integration, they repeat as would a broken phonograph record that intermarriage is farthest from their mind; they go out of their way to make you believe they are opposed to this mixing of the races . . . but make no mistake in believing this! This photo was splashed on front pages of negro newspapers across America (and see also our one column reproduction, page 1, top center . . . of a negro newspaper 'bulletin') and with captions and words giving loud, hearty approval and sanction to this very act—not one negro editor, to our knowledge, took up pen to denounce Daniels or his 'white' bride, no sir-ee! They call it 'magic'—not sin! They call it 'powerful'—not disgraceful to the Negro populace of America and the world!

And in their next editorial begging for integration they assure you that such will never, never so much as enter the mind of our children should they be integrated in schools . . . yet, read the second half of this 'editorial' twice—then out loud—

⑥ then to the closest person at hand! And read it between the lines . . . if little else 'soaks in'—this must! "Mr. NAACP"—Marshall. Read it for yourself! One point—he admits that our organizations are not the type of old . . . he admits that it is our honest, clear-thinking, responsible citizens who oppose him, his organization and their 'pipe dreams' . . . in fact, here is the 'man', setting forth 'recommendations' for white and colored alike, who can't even stand himself! . . . (authority—Time magazine, September 19, 1955—and we quote Thurgood: "Don't know why I'm going (on vacation) to Havana. Trouble is, when I get there, you know who I'm gonna find there, too? . . . Me.")

③ Yep, they're NAACP leaders . . . and they are giving old Mose Wright of Mississippi the full 'treatment'. Back home—and he is certainly still welcome there—he could think for himself. At home, in a democratic, peaceful way, he could appear as a witness in courts of law and freely say what he wished, and go about his business in a way to which he was accustomed . . . but that is a thing of the past now! NAACP does his thinking for him; and he doesn't say one word unless they O.K. it; and what public utterances he may make are the 'canned' words of NAACP. That's freedom? Is that what the Southern Negro really wants?

④ ⑤ No comment necessary! speaks for itself!

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IN JANUARY'S ISSUE

Must reading

The Supreme Court's
"Modern Scientific Authorities"
in the Segregation Cases

Speech of Hon. James O. Eastland of Mississippi in the Senate of the United States Thursday, May 26, 1955 (approx. 4500 words).

Senator Eastland dwells in detail—for the American people to see and understand—on clear and unmistakable evidence that the Supreme Court followed insidious and false propaganda foisted by alien ideologies (Communist, et cetera) rather than rely on the Constitution as written, and long established legal precedents.

In this speech, we consider the so-called modern authorities on psychology cited by the Court as its authority to change and destroy the constitutional guarantees of the reserved natural right of the people of the States of the Union to freedom of choice and of the States to regulate their public schools.

In January's Issue

The story of Falstaff Brewing Company's "Life Membership"—their moral and financial support of anti-white drive—their praising the National Association for the Advancement of Colored People's campaign for integration and mongrelization must reading!

"If we haven't the vision and courage to organize and fight for survival for all we hold dear, we are not fit to be white and we won't be white long."

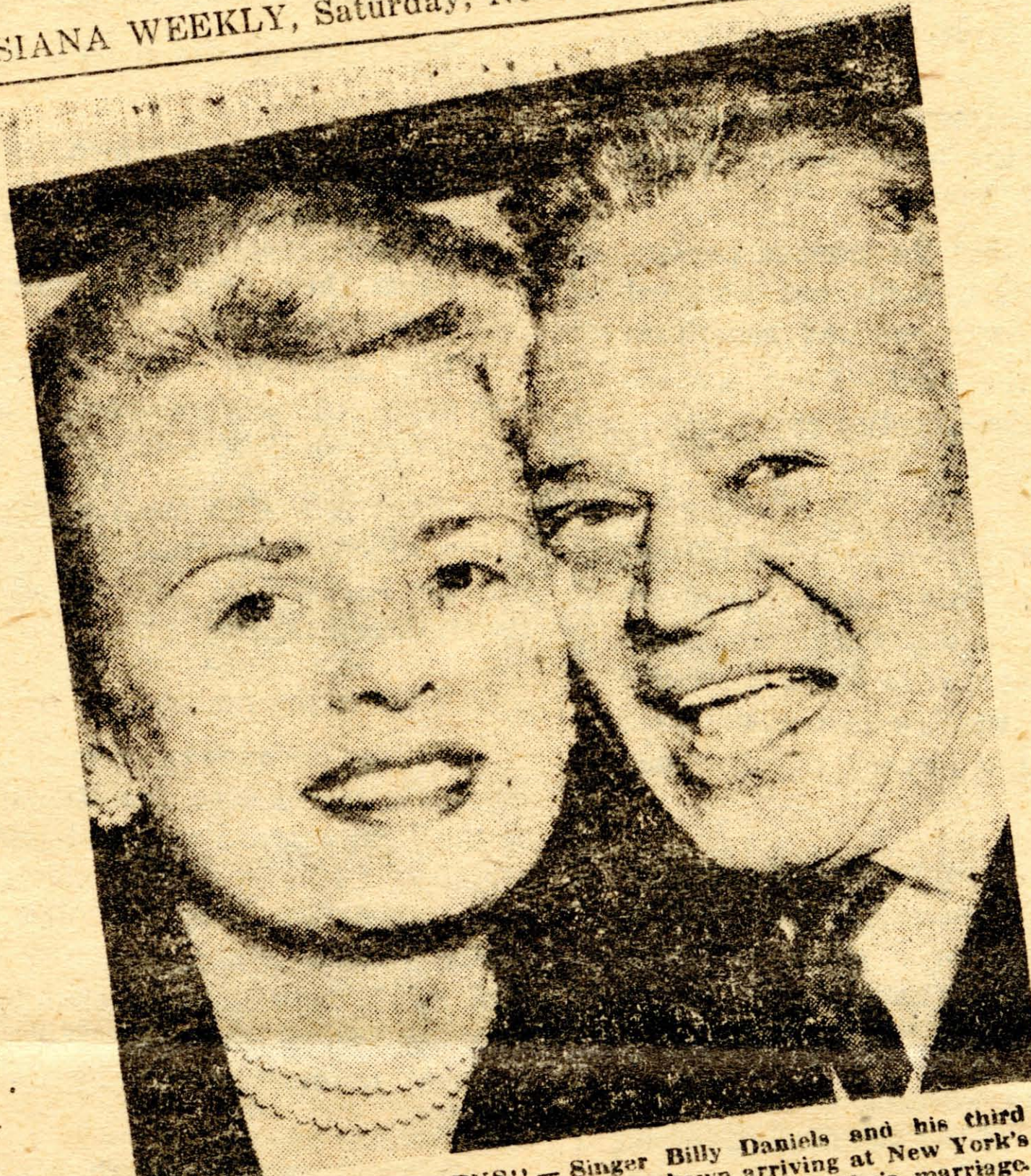
—R. B. Patterson, Director
Mississippi Citizens' Council

This is

THE NEGRO VIEW!

*for analysis and comments . . .
see corresponding numbers of
illustrations in "Editor's Round Up"

THE LOUISIANA WEEKLY, Saturday, November 26, 1955



THAT 'MAGIC' WORKS!!—Singer Billy Daniels and his third wife, the former Pierette Cameron, are shown arriving at New York's Idlewild airport from Hollywood, a few hours after their marriage. The bride, a native of Canada, has been engaged by "Black Magic" Billy as a governess for his three children. (Newspress Photo)

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Vol. LXXV—No. 35

Los Angeles, California

10c Thursday, Nov. 17, 1955



TO SAVE OTHER BOYS—The Rev. Mose Wright, seated, center, is devoting his energies to trying to keep other Negro boys from suffering the fate of his grand-nephew, Emmett Till. He is shown at news conference at the Statler Hotel Monday with, from left, NAACP leaders, Mrs. Ruby Hurley, Franklin William, and Lester Bailey.—(Adams Photo.)

For Dixie, 'Fumigation'

This nation, to continue to call itself "freedom-loving" should flush out and fumigate this stagnated social swamp called the South. That we as Negroes are ready and willing to take the lead in such purgation is evidenced by the thousands in overflow crowds turning out to Emmett Till protest meetings all over the country. A "March on Washington" for basically justified demands would surely merit and obtain the support of other social groupings.

EDGAR B. KEEMER, M.D.

Detroit, Mich.

One Helluva Switch—

How ridiculous can members of the white intelligentsia get . . . News has been flashed crediting a member of the newly converted Arkansas Ku Klux Klan - Mississippi-style-1955 Version - masquerading under the title of "White Citizen Council," "White America" and what ever other pseudo he can get a group to listen to him display his lack of intelligence . . . wants to rent, lease, or buy the old Negro school building in Hoxie to establish a private school for the white children in the Hoxie community. The reason is Hoxie has integrated schools and is marching forward a little faster than the minds of many in Arkansas can grasp. JOIN THE NAACP TODAY AND KEEP 'EM SQUIRMING!

Arkansas (Negro) State Press—Little Rock—11/2/55

E-D-I-T-O-R-I-A-L

No Ku Klux Thanksgiving!

As the nation sits down before groaning tables to celebrate the most prosperous year in the history of the United States, there will be no thanksgiving among the diehards of antediluvian Dixie.

This year has been a tough one for opponents of full civil rights for colored citizens, and each victory for freedom has been accompanied by loud wails of despair from the Ku Kluxers masquerading under the guise of citizen's councils and kindred organizations.

In the past twelve months the roof has fallen in on the lintheads and their spokesmen and, if we were more charitable, we would in good grace commiserate them.

Already groggy from the U. S. Supreme Court one-two punch of May, 1954, there came the decision of May, 1955, which so panicked the Southern Neanderthals that they were paralyzed for months.

Frantic and hysterical, they cast about desperately for ways and means of evading the inevitable, while still professing eagerness to remain within the national orbit, and stressing their love for the Negro and interest in his advancement—under jim-crow circumstances.

And then, while they were drumming up some hope, came more "bad" news: i.e., the Supreme Court decree ending jim crowism in public recreational facilities, of which so many states and municipalities had long boasted.

Now, after all, they cannot be happy about a court decree that prevents cities and states from using taxes garnered from all the citizens to support recreation for only some of the citizens who happen to be white.

Such a decision may be sensible to most Americans out-

side the South, but below the Mason-Dixon line is regarded as tragedy, and most certainly no cause for Thanksgiving.

Then, as if to add insult to injury, came the Virginia case on racial intermarriage, the parties being Chinese and Caucasian; but, as everybody quickly discerned, the decision on which might destroy the last bulwark of white supremacy.

True, the U. S. Supreme Court ducked this one by referring it back to the state concerned, but obviously it is only a matter of time before the question will have to be forthrightly faced, and the Supreme Court will have to come up with a real decision.

The Ku Kluxers and their affiliates have for many years opposed civil rights laws and liberal court decisions on the ground that they would lead inevitably to intermarriage of Negroes and whites, and thus the destruction of white civilization.

Laws barring or invalidating interracial marriage on the books of some twenty-eight states of the Union, and a Supreme Court decision declaring then unconstitutional would be the death blow to the theory of white supremacy.

Although interracial marriage is the bete noir of racial bigots, colored people are much less concerned about it than certain white people, and the number of such marriages is so infinitesimal as to excite no normal person.

Anyhow, the Ku Klux element is now frantic because even they can clearly see that it will not be long before the U. S. Supreme Court will have to rule that the anti-intermarriage laws of twenty-eight states are invalid.

So, friends, you can see why on Thanksgiving Day there will be no thanksgiving amongst the Ku Kluxers from coast to coast.

Pittsburgh (Negro) Courier—11/26/55

Racial Integration By Court Decree

(continued from page 1)

— yesterday, today, and forever." See 193, Abridged Edition.

A reading of the Fourteenth Amendment shows that the word "equal" is used and not the word "same." Equal implies comparison and is not the "same."

Therefore, it is unmistakable that the present personnel of the Supreme Court undertook to strike out the word "equal" from the Fourteenth Amendment and substitute the word "same." This, of course, the court did not have the authority or power to do under the Constitution.

What is the law?

The last decision of the United States Supreme Court?

That is not what the Supreme Court itself says about it. In a recent decision,* through Justice Frankfurter, the court held that the policy of the court is to follow a regular course of decision on the text of the law in similar cases (stare decisis), and not a mechanical formula of adherence to the latest decision.

By a unanimous decision in the early days of our constitutional government, the U. S. Supreme Court, through Chief Justice Marshall, held that for a court to usurp ungranted power was treason to the Constitution.⁷

The court could not find the authority for its May 17th integration decision either in the wording of the Fourteenth Amendment, in the history of the amendment, or in any prior decisions of any court. Instead, the court was forced to resort to the unprecedented, unsound and irrelevant racial "modern" authority of a group of recent partisan books and writings on sociology and psychology, the principal of which was Gunnar Myrdal's 2 volumes on "An American Dilemma" (1944).

The first so-called "modern" authority on psychological knowledge cited by the Court was none other than one K. B. Clark, the hired social science consultant to the legal staff of the N.A.A.C.P.⁸

Myrdal is cited as its leading authority by the Court in its racial integration decision when citing several books and articles on sociology and psychology (not law or provisions of the Constitution or prior Court decisions), the Court said, "And see generally Myrdal 'An American Dilemma' (1944)."

In the first place, Myrdal is not by any means the sole author of the book. It is a project of the Carnegie Corporation, of Alger Hiss fame. Between 75 and 100 anti-southern writers, many of them negroes, such as Ralph Bunche and Walter White, head of the N.A.A.C.P., spent about six years working up this propaganda against the south and wrote 4 books and 35 research manuscripts which were used by Myrdal and his immediate assistants in putting together his "An American Dilemma."

The effort toward racial integration on the part of the negro is of recent origin. The old fight was designed to implement the "separate but equal" rule to better advantage for the negro. But the Carnegie Corporation of New York had always professed a deep interest in negro welfare and it decided to give the whole race relations in the South a "new look." In 1937 the Corporation brought over from Sweden Dr. Gunnar Myrdal, professor in the University of Stockholm. He was described by the Corporation as a "social economist." He called himself a "social engineer." He was a socialist and had no knowledge of the negro question in the United States. He was asked to make a thorough investigation of race relations in this country; was given an ample staff and funds for that purpose and was told to publish his findings. On this project Dr. Myrdal naturally found himself largely in the company of the negro leaders. After six years he came up with a two volume work of 1,500 pages: *An American Dilemma* (Harpers, 1944). **HIS SOLUTION WAS RACIAL INTEGRATION BECAUSE HE HELD THERE IS NO SUCH THING AS RACE.** However the author hedged himself in with so many self-imposed restrictions—"value premises"—that the book has no scientific validity. But as propaganda it became the bible of the educated negro.

So, the highest court of the land accepted as its modern authority for psychological knowledge of the racial problem in this country, not the Constitution or laws or settled jurisprudence on the subject, but the New York's political N.A.A.C.P.'s hired social science consultant and "President" Alger Hiss' Carnegie Corporation Project for racial integration in the South, without qualification.

In contrast to Myrdal's new theory that "there is no such thing as race," it was pointed out by the great American historian, James Henry Breasted (1926), the evolution of civilization was the Achievement of the Great White Race in the Northwest Quadrant, including Europe, North Africa and the Near East; that in the territory adjoining the Northwest Quadrant, there were only two other equally differentiated races, the Mongoloid which developed a civilization long after it was far advanced in the Northwest Quadrant, and to the South of the Northwest Quadrant lay the teeming black world of Africa, the Negroid separated from the Great White Race by an impassable desert barrier, the Sahara, who were thus isolated and remained without any influence on the development of early civilization.

The Harvard University Press in 1948, supporting Breasted, published an authoritative work—*Human Ancestry*—by Professor Ruggles Gates of London University, a renowned geneticist. He showed that the members of the human race were composed of three distinct species of man, namely: *Homo Caucasius* (the white man); *Homo Mongoloideus* (the yellow man); and *Homo Africanus* (the Negro).⁹

Nature, therefore, marked the negro and set him apart from the white man.

It should be remembered that this doctrine is supported by Harvard University which is a hotbed of anti-Southern negro pretensions.

Whether one accepts the scientific doctrine of the evolution of life on earth from lower to higher forms, it takes no expert to see at a glance the physical differences between the negro and the white man. Intellectually and spiritually there is no comparison between the two. Strictly speaking the proper place to make the comparison is in the jungles of Africa. The American negro, by virtue of his

short accidental sojourn in this country, has taken on a veneer of our way of life, but he is still rooted in the mores of his ancestors in the savage jungle life.

The basis of the court's decision was its statement that:

"To separate them (negro children) from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may effect their hearts and minds in a way unlikely ever to be undone."

How about our white children? What would be the effect of forced racial integration upon them? As to that the Court was heedless.

What is the ultimate objective of this May 17th decision which accommodates the Carnegie Foundation Project, the N.A.A.C.P., and the other Fellow Traveler Anti-South Organizations?

What is the reason back of all this?

To find the answer we must trace back to the year 1936 when the negro vote, traditionally Republican, went over to the Democratic Party and joined hands with the newly organized CIO and other minority groups which sought left wing legislation from the New Deal. The negroes, supported by these groups, began to organize to restore the old civil rights legislation enacted by Congress during reconstruction but which, in a series of leading cases, had been declared unconstitutional by the United States Supreme Court.

After Roosevelt's death, strong pressure was brought to bear upon Truman who, notwithstanding the long line of precedents that the federal government was without power in this field, appointed a Presidential Committee on civil rights. This committee made a report and a number of recommendations from which several bills were drafted—including the notorious FEPC and the Omnibus Civil Rights Bill. These proposed measures were known as the **Truman Civil Rights Program**, but it was in fact the **program of the negro leaders in the North. The main emphasis was upon the abolition of segregation of the races.** The committee even held that Congress could proceed under the authority of the United Nations Charter! Congress, however, did not enact any of these bills during the Truman Administration.

The N.A.A.C.P. and other well-financed Fellow Traveler Organizations, such as the Southern Conference for Human Welfare, turned to the court for its integration campaign. They banqueted and honored several of the Supreme Court Judges. They bestowed awards, including a \$1,000.00 cash prize, upon Justices of the Supreme Court at interracial banquets when these Justices were lauded for being great stabilizing forces in the colored race's struggle

CREDIT

Original type on "Racial Integration by Court Decree" cast by Sender Printing, 841 Almonaster Ave., New Orleans, La. and published in booklet form—12 pages.

for equal rights, and, at the same time, these organizations were financing and pressing cases pending before the Supreme Court. These organizations finally found "the new climate of opinion" for which they had been seeking.

By the segregation cases decided by the United States Supreme Court, on May 17th, 1954, the N.A.A.C.P. laid their hands upon an asserted coercive power of the federal government.

This court decision attempts the coercive integration of millions of white children and millions of negro children in the southern states.

The question here involved is not concerned with educational policy, nor with educational practices in the public schools.

The negro political association, the N.A.A.C.P. knows that, under the present system in the South, negroes under the "separate but equal facilities rule" can obtain a satisfactory education.

The question in these cases is how to employ the coercive power of the federal government to produce racial integration in the South.

The public school system was seized upon as the one instrumentality under which the whole population could be held in coercive physical contact from early childhood to maturity. This should be clearly understood by Southern parents and leaders as well. They should concentrate their thinking not only upon education in the public schools but upon attempted racial integration.

How do the negroes in the N.A.A.C.P. proposes to accomplish this integration?

What are their methods?

Here is the pattern.

Beginning at the age of six, little white and negro children—boys and girls—would be forced into continuous physical contact with each other in the public schools and public school activities. They would study together, recite together, sing together, play together, sit together, talk together, and dance together. They would eat lunch together from food provided by the federal government. In this manner they would go through the grade school, through high school, through college and through university. The social theory behind this procedure is that this close and intimate association during the entire formative period of their lives would, in itself, produce integration or, in other words, amalgamation of the races. Fantastic as it may appear, the social aim is a Negroid South.

One may search the records of the history of nations, peoples, governments and minority populations and there will be found examples of genocide, extinctions, enslavements, torture and exile, but there will not be found one single instance where a government has forced one race against its will to be integrated with another. In these racial integration cases, here under discussion, we see the first employment of this procedure. It comes in the Twentieth Century in the Constitutional Republic of the United States of America.

The serious question posed by this recent court decision is not only one of segregation or attempted forced integration of the races in this country, but it presents another grave problem which involves the very security of our constitutional form of government and the rights reserved to the states and to the people.

IMPORTANT—Digest will supply you with 20 extra copies of this edition so that you may further its circulation among your friends locally and via mail—\$1.00 (payable in advance). Civic groups are urged to request special rate for blanket distribution activity.

This brings to mind another noteworthy decision by the same court when a majority of eight of the present Justices held in the 1947 California Tidelands case that "whatever of value may be discovered in the seas next to its shores and within its protective belt will most naturally be appropriated" for the government's use.

That decision attempted to nationalize all property and things of value in this country, because everything is within the protective belt of the federal government.

By that decision, the court sought to deprive the people and the states of their right of property ownership.

By the integration decision of May 17th, the same court has attempted to deprive the people of the states of their individual liberty and freedom of choice and association and has attempted to condemn them to racial integration and amalgamation.

This development in the highest court of the land presents a grave problem. The responsibility rests with Congress, which is the only constitutional body that has the authority of checking and further preventing the usurpation and abuse of judicial power by the Supreme Court. The attempted nationalization of all property in this country by the court's Tidelands decision was checked by Congress by the 1953 Tidelands Act. One method of checking the present court's invasion of the reserved social and individual rights of the people of the state from this racial integration decree, short of impeachment, would be the submission by Congress of the proposed Eastland Amendment to preserve the right of the states to regulate morals, education, marriage and good order in the state from federal interference, which, in effect, would reiterate the Tenth Amendment.

There can be no doubt but that people, especially the southern people generally, will neither recognize, abide by, nor comply with this racial integration decision. There can be no compromise of such an issue. Segregated schools can and will be maintained by the proper and legitimate use of the police power inherent in every state regardless of any attempted usurpation of power by the Supreme Court.

The question of how far the court may pursue its evident purpose to tear down our Constitution and destroy all states' rights and individual liberty and freedom, remains to be seen.

The question is really not one of whether people will refuse to follow the law or will adopt any unlawful means to preserve their traditional rights under the Constitution, but the question is whether the personnel of the Supreme Court, before it is too late, will realize its serious error, and that it has not the power to change the Constitution for political purposes, nor the power to enforce its proposed decrees to force one race against its will to be integrated with another.

¹ Plessy vs. Ferguson, (May 18, 1896), 163 U.S. 550, 16 S. Ct. 1138.

² Cummings vs. County Board of Education, (1899), 175 U.S. 528, 20 S. Ct. 197.

³ Gong Lum vs. Rice et al, (1927), 275 U.S. 78, 48 S. Ct. 91; State of Missouri ex rel. Gaines vs. Canada et al, (1938), 305 U.S. 337, 59 S. Ct. 232;

Sipuel vs. Board of Regents of U. of Okla. et al, (1948), 332 U.S. 631, 68 S. Ct. 299;

Fisher vs. Hurst, (1948), 333 U.S. 147, 68 S. Ct. 389.

⁴ Sweatt vs. Painter et al, (1950), 339 U.S. 629, 70 S. Ct. 848; McLaurin vs. Oklahoma State Regents for Higher Education, et al, (1950), 339 U.S. 637, 70 S. Ct. 851.

⁵ Marbury vs. Madison, 1 Cranch 137, p. 163.

⁶ Helvering vs. Hollock

⁷ Cohens vs. Virginia.

⁸ See Clark's letter to N. Y. Times, Oct. 4, 1954, designating him as such.

⁹ Gates, according to the Harvard Press, said "that the negro is closer to the anthropoid ape from which he sprung". (That is a genetic question for the Harvard Press and the N.A.A.C.P. to debate.)

See *ENCYCLOPAEDIA BRITANNICA*, Vol. XVII (1902), pp. 316-318:

" * * * The chief points in which the Negro either approaches the Quadrumana or differs most from his own congeners are:—(1) the abnormal length of the arm, which in the erect position sometimes reaches the knee-pan, and which on an average exceeds that of the Caucasian by about 2 inches; (2) prognathism, or projection of the jaws (index number of facial angle about 70, as compared with the Caucasian 82); (3) weight of brain, as indicating cranial capacity, 35 ounces (highest gorilla 20, average European 45); (4) full black eye, with black iris and yellowish sclerotic coat, a very marked feature; (5) short flat snub nose, deeply depressed at the base and frontal suture, broad at extremity, with dilated nostrils and concave ridge; (6) thick protruding lips, plainly showing the inner red surface; (7) very large zygomatic arches—high and prominent cheek bones; (8) exceedingly thick cranium, enabling the Negro to butt with the head and resist blows which would inevitably break any ordinary European's skull; (9) correspondingly weak lower limbs, terminating in a broad flat foot with low instep, divergent and somewhat prehensile great toe, and heel projecting backwards ('lark heel'); (10) complexion deep brown or blackish, and in some cases even distinctly black, due not to any special pigment, as is often supposed, but merely to the greater abundance of the colouring matter in the Malpighian mucous membrane between the inner or true skin and the epidermis or scarf skin. (It is also noteworthy that the dark colour seems to depend neither on geographical position, the isotherms of greatest heat, nor even altogether on racial purity.) (11) short, black hair, eccentrically elliptical or almost flat in section, and distinctly woolly, not merely frizzly, as Prichard supposed on insufficient evidence; (12) thick epidermis, cool, soft, and velvety to the touch, mostly hairless; and emitting a peculiar rancid odour, compared by Pruner Bey to that of the buck goat; (13) frame of medium height, thrown somewhat out of the perpendicular by the shape of the pelvis, the spine, the backward projection of the head, and the whole anatomical structure; (14) the cranial sutures, which close much earlier in the Negro than in other races. To this premature ossification of the skull, preventing all further development of the brain, many pathologists have attributed the inherent mental inferiority of the blacks, an inferiority which is even more marked than their physical differences. Nearly all observers admit that the Negro child is on the whole quite as intelligent as those of other human varieties, but that on arriving at puberty all further progress seems to be arrested. No one has more carefully studied this point than Filippo Manetta, who during a long residence on the plantations of the Southern States of America noted that 'the Negro children were sharp, intelligent, and full of vivacity, but on approaching the adult period a gradual change set in. The intellect seemed to become clouded, animation giving place to a sort of lethargy, briskness yielding to indolence. (We must necessarily suppose that the development of the Negro and White proceeds on different lines.) While with the latter the volume of the brain grows with the expansion of the brain-pan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone.'"

"On his moral status, even when removed from the old associations and brought directly under more favourable influences, a lurid light is cast by the report of the Rev. Dr. Tucker at the American Church Congress for 1883 on the present condition of the black communities in the Southern States."

"It is more correct to say of the Negro that he is non-moral than immoral. * * * Religion is a system of pure fetishism and worship of ancestry associated with such sanguinary rites as the 'customs' of Dahomey and Ashantee, and a universal belief in sorcery."

" * * * No full-blood Negro has ever been distinguished as a man of science, a poet, or an artist, and the fundamental equality claimed for him by ignorant philanthropists is belied by the whole history of the race throughout the historic period."